

# Correspondence

## Statesmanship in Steel

EDITOR: I was much impressed by the objectivity of Fr. Benjamin L. Masse's article "Economic Statesmanship in Steel" (AM. 6/6). I noted particularly the enunciation of the principles of commutative and social justice and the clear definition of the line of demarcation between the union and management points of view.

I was completely dismayed, however, by the shallow comparison, in the last paragraph, of the 1958 and 1959 profits for each company, without relating these amounts to any investment or other acceptable base. I am not saying the profits reported are accurate or inaccurate, high or low, or that the opinion expressed in *Life* was good or bad. Either one or both of these profit amounts for any one company might be poor, average or excellent. Your abstract comparisons are, in my opinion, not only meaningless, but infer a bias against management and stockholders and tend to ruin an otherwise fine article.

In my opinion, two other questions arise in this dispute, but they seem seldom to be objectively discussed by business, labor, civic or religious groups. How far is it proper to finance business growth out of retained earnings? And what are reasonable profits for an industry commensurate with its investment requirements, capital risks, etc.? We have minimum wage and income tax laws which, for all practical purposes, suggest the existence of legal (and perhaps moral) minimums and maximums on wages and salaries. Perhaps similar moral (and perhaps economic) maximums and minimums exist for business profits within the steel industry.

WARNER V. STOUGHTON

Peoria, Ill.

EDITOR: The profit figures cited were those reported by the companies themselves. They were printed with the clear warning that any comparison must allow for the recession of 1958. Space forbade other pertinent details. The steel industry, for instance, despite some strike-insurance ordering, operated during the first quarter at only 84 per cent of capacity. Furthermore, the rate of return on stockholders' equity was 11.7 per cent—the highest of any manufacturing industry. Presumably *Business Week* revealed "a bias against management" when it reported on April 4 that "steel profits, according to Wall Street and the companies themselves, are

'going through the roof.'" The questions raised by the correspondent about reasonable profit levels are excellent ones. The AFL-CIO raises the same sort of questions. In some industry circles, however, all talk of a ceiling on profits is considered subversive of our system of private enterprise.

New York, N. Y. BENJAMIN L. MASSE

## Oaths and the Law

EDITOR: Your comment on the statement by Fr. Michael P. Walsh, S.J. (AM. 5/16, p. 320) concerning loyalty oaths, was disappointing. The press should report a man's words accurately; you rightly protest against poor reporting. But it is high time some prominent Catholic voice was raised against the multiplication of loyalty oaths.

Canon law affirms that, in the interpretation of the law, *odiosa sunt restringenda* (burdensome laws are to be interpreted strictly). Lawmakers as well as judges

ought to heed this principle. All good Americans presumably are willing to take an oath of allegiance to their country when it is necessary or appropriate. Nonetheless, the exaction of such oaths is odious, and the more frequently they are exacted, the more odious they become.

FRANCIS CANAVAN, S.J.

St. Peter's College  
Jersey City, N. J.

## To Meet Integration

EDITOR: In her excellent article "Integration: A Case History" (AM. 5/23) Anne Allen states that it is difficult to prepare oneself for the integration of Negroes into the community. Something more is needed, she implies, than "a neat set of platitudinous morals." She concludes, however, that the November, 1958 statement of the American hierarchy on compulsory segregation will fill the need. Could you refer me to a source for the text of this statement?

CATHERINE BRUEHL

Le Moyne College  
Syracuse, N. Y.

[The text of the bishops' statement may be found in *Catholic Mind* (January-February, 1959), pp. 82-87.—Ed.]



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# Current Comment

## A Stillness at Geneva

On June 23 Secretary Herter told the nation that "no significant progress was made" in the Geneva talks of the Foreign Ministers. On the plus side, however, he noted the firm allied unity that manifested itself as the futile discussions proceeded. This "firming up" of Western unity on the basic problems of access to Berlin and German reunification was the more heartening in that it took place under fire and was not anticipated a few months ago when Mr. Dulles fell ill and left allied policy floundering.

Even so, this hopeful unity must not lead to overconfidence. This unity must crash through many a Soviet roadblock in the months ahead. Its first task will be to reach unanimity on the matter of a summit meeting. Chancellor Adenauer is still afraid of British "softness." Britain deplores Mr. Adenauer's rigidity. France looks with distaste on any confrontation with Khrushchev. The United States seems resolutely opposed to a summit meeting unless it is justified by progress at Geneva.

While Western unity is precarious, there is no reason yet for despair. The firmness that withstood Gromyko's first assault may survive the second round that begins on July 13. Meanwhile we must tread warily while Deputy Premier Kozlov makes his good-will tour of the United States. Let us make sure his visit does not create the impression that we are making a subsummit deal behind the backs of our friends. Such a suspicion could seriously tear the delicate web of oneness that now binds the Western Big Four together.

## Pope and Refugees

Catholics everywhere have been urged by Pope John XXIII to help make a success of World Refugee Year. In a radio broadcast to the world on June 28, His Holiness said: "We wholeheartedly give the moral support of Our encouragement to this noble undertaking."

Recalling the hundreds of thousands of refugees who are still held in camps

or lodged in huts, and deprived at times of some of the most fundamental rights of the human person, the Holy Father emphasized that "everybody has the duty to take this matter to heart and to do whatever is in his power to bring this sad situation to an end." The Pope took this occasion to reiterate the grave warning of his predecessor, Pius XII: "And if you remain unmoved by the sufferings of the refugee . . . where is that solidarity which you ought to feel with him, knowing as you do that his lot today may be yours tomorrow?"

Bishops and priests were exhorted to draw the attention of the faithful to "this invitation of Providence" to show their Christian charity. But since private initiative alone cannot solve problems of this size, the Holy Father went on to express his confidence that during the World Refugee Year governments would intensify the praiseworthy efforts they are already making in this field. He especially hoped that states "might throw open their frontiers ever more generously, and speedily bring about the human and social resettlement of so many unfortunate people."

## Kerala Reds Yield

We have wondered how long the Communist government of India's Kerala State could hold out against the opposition it has aroused. We now have the answer. On June 25, E. M. S. Namboodiripad, the State's Chief Minister and Red party boss, stretched out an olive branch to the Catholics and Hindus who have been fighting Kerala's Communist education law (Am. 6/27, p. 462). Significantly the peace offer came at the end of Prime Minister Nehru's three-day tour of the State.

The Chief Minister announced that his regime was willing to suspend the most obnoxious provision of the law—that which makes government selection of teachers for private schools mandatory. He was ready, he added, to revise other provisions "found, as a result of discussion, to require amendment or suspension." Moreover, for the first time the regime took notice of the political

opposition built up for other reasons during two years of Red rule. The Chief Minister agreed to examine charges of government corruption, misuse of funds, discrimination and terrorizing of non-Communists.

Three weeks of picket lines, mass demonstrations and boycott in Kerala have achieved their purpose. It is doubtful, however, that the people of Kerala will now settle for anything short of a new regime there. If elections were held tomorrow, the Reds would be out of office.

Meanwhile, as the June 1 issue of the *Christian Century* observed, Western critics of Indian foreign policy have a lesson to draw from the Kerala story: "That Indians are disinclined to become instruments of Western policy does not mean that they are willing to become instruments of Communist policy either." Kerala has indeed proved this to be the case.

## Security Program Upset

The Supreme Court's decision of June 29 invalidating the Government's industrial security program arouses mixed feelings of pride and dismay. We can be proud that the court did not hesitate to defend the rights of individual citizens even at serious, if temporary, risk to the nation's security. At the same time, we should be gravely apprehensive about the impact of the decision on the country's safety.

The case before the court concerned a former vice president of a firm working on a hush-hush gadget for the Navy. At the Navy's orders, the man was barred from access to classified work. (The decision cost him an \$18,000 job.) Although the Navy eventually granted the man a hearing, it refused to identify the informants in the case, or permit the accused to confront them. By an 8-to-1 decision, the court held that neither the President nor Congress had ever authorized a program in which the accused was denied a right to confront and cross-examine his accusers.

The problem now vexing the Government is complicated by the wording of the decision, which was written by the Chief Justice. If the decision is narrowly construed, the Government can repair the gap in its security program merely by specifying that confrontation of witnesses is not required. On the

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other hand, the language used by the Chief Justice suggests that the court might hold a stipulation of that kind unconstitutional. Should such be the case, the Government's efforts to protect the nation against industrial spies and saboteurs would obviously be more or less seriously hampered. In some circumstances they might even be rendered totally ineffective.

### "Lady Chatterley" Decision

The U. S. Post Office ruled on June 11 that the notorious D. H. Lawrence novel in its unexpurgated form is unavailable because obscene. The ban will be carried to the courts, where, in view of the Supreme Court's decision on the movie version of the book, its fate is dubious. On June 29, the court held unconstitutional that part of the New York State film-licensing law under which the movie had been proscribed. This provision forbids the showing of movies that present "acts of sexual immorality, perversion or lewdness" as being "desirable, acceptable or proper patterns of behavior."

By a unanimous decision (though on vastly different grounds) the court held that the film does not "show" such scenes, but merely approves such matters as adultery without actually portraying them in an obscene way. The film therefore enjoys the protection of free speech, which must be extended, the court ruled, even to ideas that are unpopular or revolting to many.

Under the court's present interpretation of freedom of speech, it is hard to see what other decision it could have reached, much as the Christian or any other sensitive conscience may regret it. We do, however, echo the alarm of Justice John Marshall Harlan, who charged that the court "had moved too quickly in striking down" the New York State law. In matters that touch so closely on public morality, our highest tribunal ought to move with deliberate speed rather than with speedy relaxation, even when freedom of speech is the issue.

### Fr. Cronin Defends Himself

From our own experience we have long been familiar with a certain type of well-meaning zealot who, without the slightest basis in fact, accuses fellow

Catholics of being "soft on communism." We confess, however, that we never thought that a man with an impressive twenty-year record of fighting the Red danger—Rev. John F. Cronin, S.S., assistant director of the NCWC Department of Social Action—would ever have to defend himself against such a charge.

Yet in the July 5 issue of *Our Sunday Visitor*, Fr. Cronin gives chapter and verse to document his unmatched record of unwavering opposition to communism, foreign and domestic. The occasion for this apologia was an interview which Bob Sencer, an experienced newsman, had published some time earlier in *Our Sunday Visitor*. The opinions on world problems expressed by Fr. Cronin (and by Barbara Ward, also interviewed by Sencer) were not to the taste of one of the regular columnists of *OSV*, who attacked both the interviewees and the interviewer.

The *OSV* columnist found particularly sinister Fr. Cronin's statement deprecating those who are "hostile, suspicious, negative, given to gross oversimplification," particularly where the Communist issue is involved. One charge or implication led to another until Fr. Cronin judged it necessary to set the record straight for the benefit of *OSV* readers, who could easily have been seriously misled.

The affair has had repercussions elsewhere in the Catholic press. The episode is an unhappy instance of the extent to which overzealous writers, led on perhaps by the cheers of readers for whom some excuse may be made, harm the very cause they claim to promote.

### Legislating Confusion

On June 24 a coalition of Republicans and Southern Democrats pushed a strong States' rights bill (H.R. 3) through the House of Representatives.

H.R. 3, like its counterpart in the 85th Congress, is an answer to the 1956 decision in which the Supreme Court held that Communist Steve Nelson could not be convicted by the State of Pennsylvania of advocating the overthrow of the national government. The Court said that the Federal antisubversion law had pre-empted the field of sedition against the United States and so prevented the States from prosecuting for that crime.

H.R. 3 does more than overrule the Nelson decision. Under the bill courts could not interpret an act of Congress as pre-empting any field unless 1) Congress expressly indicated such an intention, or 2) there was so direct and positive a conflict between a Federal and a State law that the two could not stand together.

If this rule of interpretation should become law, the effect on the existing structure of legislation would be incalculable. No one can say how many previously decided cases drawing the line between Federal and State jurisdictions would be reopened. So broad a rule certainly is not needed to protect the nation against subversion.

Race-conscious Southerners and business interests chafing under Federal regulation have obvious reasons for supporting this bill. But its passage by the House was primarily a gesture of resentment against the Supreme Court. As one Congressman put it: "My support of H.R. 3 is, in major part, emotion."

### What's Steel Up To?

As the stalemated steel negotiators, at the President's request, continued their sterile talks for another two weeks, what the industry was up to became clearer than ever. The 12 major steel companies, negotiating as a unit, are plainly determined to junk the formula which General Motors devised a decade ago to rationalize wage negotiations. Based on the idea that the living standards of workers should rise annually, the GM formula provided for adjusting wages 1) to living costs, and 2) to the annual gain in productivity. Except in depressed industries, that formula has, directly or indirectly, dominated wage bargaining in the mass-production industries for the past ten years.

By refusing to grant any wage increase at all, and by insisting, in addition, that the cost-of-living clause be eliminated from the present contract, the steel industry is obviously telling the world that, for presumably good reasons, it has decided to break with the wage policy of the auto industry.

This is an intriguing development—and also a surprising one. In 1956, the steel industry offered its workers a five-year contract calling for an annual 7.3-



cents-an-hour increase in wages through 1960. The contract was restricted to three years at the insistence of the United Steelworkers, and only after a long strike. Not the least of the perplexing elements in the present negotia-

tions, therefore, is the industry's absolute refusal to grant at least the same wage increase which it insisted on offering only three years ago.

What the answer to this conundrum is we do not know. Why has the in-

dustry repudiated the GM formula? If it is truly motivated by a desire to stop creeping inflation, as it says it is, why then doesn't it take the convincing step, which its lush profits so loudly suggest, of announcing a slash in steel prices?

## Père Peyriguère

ON April 26 Père Albert Peyriguère, one of the most famous, beloved and controversial figures in North Africa, died of a heart attack in Casablanca. He was buried two days later from the Church of Notre Dame de Lourdes in that city. His grave is found in the Berber village of el-Kabab in Morocco's Atlas Mountains.

Père Peyriguère had come from France to Morocco in 1926. He lived the remaining 33 years of his life among the Ichquern Berber tribe. Through the years he ran a dispensary where he cared for the sick and distributed food and clothing to the poor. He was a man who expressly devoted his life to the ideals of Charles de Foucauld. More than that, however, he was also a man who hated injustice. It was this that caused him to attack with ferocious energy and fierce logic the evils that seemed to him to exist under the French Protectorate. It was this, too, that caused a French general in Morocco to say: "Peyriguère says he is following Charles de Foucauld. But Foucauld was an officer—and a gentleman."

The French Administration in Morocco often accused him of making inflammatory statements against France to both Frenchman and Muslim. Their dossier on him was huge. Peyriguère did not help things when he made such statements as: "If I were a Moroccan, I would hate the French." Perhaps the most spectacular trouble Peyriguère, who called himself "the jackal," got into resulted from a conversation he had in 1953 with Robert Barrat, the French liberal. Barrat, who had promised to clear any quotations with Peyriguère, none the less printed in *Témoignage Chrétien* the priest's feelings about the Protectorate without consulting him. Peyriguère felt he had been betrayed and demanded an explanation; Barrat never replied to his letter. A month or so later Barrat's book *Justice for Morocco* appeared. In it was the exact quotation that had appeared in *Témoignage Chrétien*. We can understand the difficulty it caused Peyriguère, whom it quoted as saying: "We are on the way to losing Morocco. What you are doing in France is good, but not good enough. We must avoid disaster in Morocco."

MR. BEACH and MR. DUNPHY spent almost a month revisiting Morocco this spring to put the finishing touches on their forthcoming book about the monastery of Tioumliline, Benedictine and Berber (Holt).

We must work on French opinion. . . . In Morocco, France is in the state of mortal sin." The Protectorate might have taken action against him after this, but probably held back for fear the Berbers around el-Kabab would rise in rage.

Right after Peyriguère's death this communiqué appeared in the Moroccan press:

His Excellency Msgr. Louis Amédée Le-fèvre, Archbishop of Rabat, commends to the memory and the prayers of everyone Reverend Father Albert Peyriguère, who died in Casablanca Sunday, April 26 at the age of 76.

Born September 28 in 1883, ordained a Catholic priest the 8th of December, 1906, Père Peyriguère, after teaching 20 years in the Diocese of Bordeaux, came to Morocco in November, 1926, and from then on devoted himself with tireless energy to the sick and disinherited of the Moroccan people, above all to the Berber people among whom he lived and whose language he knew so perfectly.

Tears will be shed for a long time by the tribes among whom he lived and who were profoundly attached to him. The poor above all will keep his memory, as well as all those who knew the work he had done for 33 years to promote peace and reconciliation.

To anyone who didn't know him, Père Peyriguère looked like a Berber elder. It would have been hard to imagine that he had won his *licence* in letters in Paris, that he had been in the French Army during World War I and had conducted himself with heroism and had been seriously wounded twice in battle. Three weeks before he died, the authors were talking to him on a street corner in Rabat. As always, he was dressed in a *jallabah* (woolen robe). He was a big man, though not in height but in breadth of shoulder and size of trunk. His head looked massive because of the beard he wore. He smiled and laughed often during the fifteen minutes or so we spoke to him. We asked what brought him to Rabat. He hit his chest with his fist and said: "The doctor tells me my motor is running out of gasoline." We asked if his heart trouble was serious. He smiled and said yes. Then he said: "But I expect to live two more years. I have given so much to God I feel he may give me this." One of us laughed and repeated the Arabic phrase, "God willing." He laughed and said: "God willing."

PETER BEACH and WILLIAM DUNPHY

# Washington Front

## Unnoticed News

**P**UBLICITY and headlines are largely unrelated to the long-term value of congressional committee action. Last week the McClellan committee received banner headlines for one of its periodic rediscoveries of Jimmy Hoffa. At the same time hearings of a subcommittee of the House Committee on the Judiciary were not even reported, although the hearings covered measures that will affect policies and politics for at least a decade.

The subcommittee, headed by Rep. Thomas J. Lane of Massachusetts, is now considering two bills dealing with the reapportionment of congressional representation among the States after the 1960 census. The bills also propose rules to be followed by State legislatures in redistricting.

Both bills would insert into the law a requirement, absent since 1929, insisting that congressional districts be "compact and contiguous" in order to prevent gerrymandering by a State legislative majority. Both bills seek to equalize population in the districts by allowing only a specified deviation from the State average.

Rep. Emanuel Celler's bill would enforce the law through the Federal courts. Rep. Abraham J. Multer, on the other hand, would instruct the House of Representatives to refuse seats to persons elected from districts that do not conform to the standards of his bill.

One witness, Walter F. Willcox, who prepared the apportionment tables for Congress after the census of 1900 and who recently celebrated his 98th birthday, spoke vigorously against the present statistical method of determining State representation. He also wanted to cut the size of the House.

Other witnesses dealt with the less technical proposals for guiding and enforcing equitable districting by State legislatures. Rep. Ken Hechler and another witness doubted the wisdom or feasibility of laws requiring Federal enforcement. Intervention by the national Government into areas traditionally reserved to the States, it was argued, might be worse than gerrymandering and unequal districting. Furthermore, the Supreme Court might question the constitutionality of the enforcement provisions.

The simple point of the story, however, is that a fairly typical committee of Congress dealt seriously with a significant political and constitutional problem and did so with no publicity. The work of such committees merits more attention by the press and by the public.

HOWARD PENNIMAN

## On All Horizons

**DRIVE-IN CHAPEL.** What is believed to be the first religious project in a shopping center is included in plans for the North Shore Shopping Center, Peabody, Mass. The Carmelite Fathers will be in charge of the chapel, conference rooms and bookstore.

► **FACULTY MAGAZINE.** *four quarters* is an unusual literary quarterly; it is published by the faculty of La Salle College (Phila. 41, Pa.). Annual subscription \$2.

► **NEW ORLEANS.** Loyola University of the South has received a grant of \$20,000 from the Edward G. Schlieder Educational Foundation for its program in liturgical music. The check was presented to Fr. Clement J. McNaspy, S.J., dean of the College of Music.

► **EDUCATION.** Xavier University will hold an Institute on the Philosophy of Education, Aug. 3-14. The Institute will be conducted by Fr. Bernard Lonergan, S.J., author of *Insight*. Registration

limited to 50, costs \$40. Food and lodging for priests, religious sisters and laity will be available at \$5 per day (Institute on Phil. of Educ., Xavier University, Cincinnati 7, Ohio).

► **SODALITY CONGRESS.** The Second Quinquennial World Congress of Sodalities of Our Lady convenes at Seton Hall U., Aug. 20-23. Theme of 1959 sessions will be "The Vocation of Sodalists in the Crisis of the World Today." Send inquiries to World Sodality Congress, 101 Plane St., Newark 2, N. J.

► **CAIP.** The 32nd annual conference of the Catholic Association for International Peace will be held at the Sheraton-Park Hotel in Washington, D. C., Oct. 23-25. Theme of the meeting will be "Juridical World Order—Legacy of Pius XII."

► **NEW LAY GROUP.** May 26 saw the start of the American Freedoms Council in Omaha, Neb. Conceived as a sort

of "Catholic Civil Liberties Union," the organization offers a milieu in which Catholics can work for the general welfare and patriotic virtues without compromise of principle. AFC chapters are already forming in St. Louis, Detroit, Brooklyn, Cleveland. (P.O. Box 2, West Dodge Sta., Omaha, Neb.)

► **FOR PEACE AMONG MEN.** Now in its 25th year and with a new format, the *Interracial Review* is an authoritative voice for better race relations at home and abroad. It is published monthly by the Catholic Interracial Council of New York (20 Vesey St., New York 7, N. Y. \$2 yearly).

► **"GOD BEHIND THE MASQUE."** In 1937, a group of actors, directors and artists in the field of speech and drama assembled in Chicago. Their purpose: to return beauty to its Creator, to disseminate Christian truth through the spoken and acted word. Thus was launched the National Catholic Theatre Conference, which this year will hold its 12th biennial convention, Aug 18-20, at Notre Dame. NCTC executive offices are at 142 Laverack Ave., Lancaster, N. Y. R.A.G.

# Editorials

## Wanted: A New Farm Program

WHAT WAS remarkable about the President's message on June 25 vetoing the stop-gap wheat bill was less its content than its tone. Even Senate Majority Leader Lyndon B. Johnson, that optimistic exponent of cooperation between the White House and Capitol Hill, could not have been surprised at the veto itself. As everybody in Washington knows, the President is scarcely less allergic to high rigid farm-price supports than is his crusading Secretary of Agriculture; so that when Congress voted to support the 1960 wheat crop at 90 per cent of parity—in return for a 25-per-cent slash in acreage—Mr. Johnson had every reason to anticipate White House disapproval. What he could be excused, however, for not expecting was the angry, militant tone of the President's message. It gives the impression of a man grappling with a powerful foe and so doubtful of the outcome that he has to employ his heavy artillery.

In its present state of disarray, the farm bloc is scarcely a dangerous antagonist. Once the most powerful force on Capitol Hill, it has now been reduced—partly by Secretary Ezra Taft Benson's operations and partly by circumstances—to a collection of conflicting interest groups milling about Washington with more zeal than purpose. No longer united in solid defense of the old approach to the farm problem—an approach based on high price supports and strict production controls—the farm groups have not yet been able to agree on a new one. They have found no way of reconciling what the President calls "the facts of modern agriculture," which include a rise of 30 per cent in the yield of wheat per acre between 1954 and 1958, with a fair financial return on the farmers' efforts.

Among the farm organizations wrestling with this problem, the National Catholic Rural Life Conference has by its realism and sensitivity to moral values long since commended itself to thoughtful people. In recent years it has grown increasingly critical of all farm pro-

grams based on restricted production. However justified such programs may be in a well-fed and well-housed world, it feels that they cannot be defended these days when so many millions of people go hungry to bed every night of their lives. This conviction makes it difficult logically to defend high price props, since price props and production controls necessarily go together. If they are separated, or if the production controls are not severe enough, price supports beget costly and uncontrolled surpluses. In the long run, they are self-defeating.

Set against that background, the most recent statement of the NCRLC executive committee, which was issued last month, makes exceedingly good sense. The committee urged that the price-support program be jettisoned, and that the Government substitute in its place "limited income subsidies for farm products when prices fall far below that which justice demands." The arguments for this change are succinctly given in the following paragraph:

We believe that in this program costly storage of surplus foodstuffs would be reduced greatly, that farm prices would seek a level which would be competitive on the foreign market, that the American people would pay less for their food and that the administrative costs and the degree of interference in the farmer's affairs would be much less than in the present price-support program.

This sounds like a workable alternative to the free market in farm products which Mr. Benson would substitute for price supports. The farmer cannot be expected to live by a type of anarchic price competition which industry has widely learned how to avoid. The problem is how to give the farmer some defense against unrestrained market forces without at the same time making him a ward of government and a crushing burden to urban taxpayers. The NCRLC approach is one feasible way.

## Minnesota's Truancy Law

THE COMPLEXITY of modern living has made it all but impossible for the ordinary family to provide within the home an adequate formal education for its children. But if parents are actually capable of giving at home the equivalent of a standard formal schooling, have they the right to withdraw a child from a public or private school institution?

Mr. and Mrs. Otto Kral of Hastings, Minn., have a 30-day jail sentence hanging over their heads in consequence of a court ruling that, in taking their talented seven-year-old son out of what they considered a

mediocre public school, they violated the State's compulsory school-attendance law. Despite the testimony of four scholars from the State university that the courses taught by Mr. Kral, a professional mathematician, and his wife, an experienced high school teacher, more than fulfilled the State's requirements, the couple are embroiled with the law. Something, we fear, is out of joint in Minnesota.

No law can invalidate the principle that the family into which a man is born has the primary right and obligation to educate. It should be axiomatic that control



over the education of their children belongs primarily to those who bring children into this world. Moreover, this right is prior to the rights of the state (and even the Church) because it is based on the natural relation of parents to their offspring, which is the most basic in nature.

Western free society has traditionally defended parental rights in education. More than a century ago in our own country, the Supreme Court of Pennsylvania stated the American understanding that

No teacher, either in religion or in any other branch of education, has any authority over the child, except what he derives from its parents or guardian; and that authority may be withdrawn whenever the parent, in the exercise of his discretionary power, may think proper (*Commonwealth v. Armstrong*).

The U. S. Supreme Court has repeatedly affirmed the principle that "the child is not the mere creature of the state" (*Pierce v. Society of Sisters*, 1925); and that "the custody, care and nurture of the child reside first in the parents" (*Prince v. Massachusetts*, 1944).

On the other hand, the state does have genuine rights in what concerns the education of its citizens. The state can require that children possess basic knowledge and skills, so that they may not become a burden to the community or fall short of the standard of good citizen-

ship. In his encyclical *The Christian Education of Youth* Pope Pius XI clearly expressed the Catholic understanding of this point when he wrote that the state can take measures to secure that

... all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our time, is really necessary for the common good.

It should never be forgotten, however, that when the state mobilizes the resources of the total community to ensure the schooling of the young, it is primarily assisting the parents, not taking over from them. In providing the means of formal education the state is supplying for and cooperating with the parent, not completely replacing him. At least such is the case in countries that have escaped the blight of totalitarianism.

It may be the rare parent today who has the competence, the resources and the time to undertake his child's education at home. But when a valid case does arise to challenge a compulsory school-attendance statute, Minnesota and other States with such laws would do well promptly to revise them. Undoubtedly, the day that a *Kral v. Minnesota* suit reaches the U. S. Supreme Court, these errant States will be compelled to honor the principle that a competent parent is free to make his home his child's school.

## A Film That Needs Blasting

AN ARTISTIC—and even moral—abomination among current motion pictures is getting coy accolades in the secular press and even some faint smiles of welcome from some critics in the Catholic press. We can understand the gingerly applause of the secular reviewers, for, after all, this is a "Catholic" film and there's no use getting a lot of Catholic readers and moviegoers mad by giving the film the roasting that it merits on at least a half-dozen scores.

But we cannot understand the attitudes of Catholic critics who have even the faintest of good words to say for *Say One for Me*, the recent 20th Century-Fox release featuring Bing Crosby in the role of a priest. The blunt fact of the matter is that this film is cheap, sentimental, meretricious and, it must be said, basically immoral. It is cheap and meretricious because the plot is puerile. It is concerned with the efforts of Father Conroy, pastor of a church in New York's theatre district, to save a stage-struck young girl (Debbie Reynolds) from the wolf-machinations of a night-club entertainer (Robert Wagner). Save her Father Conroy does by some very off-beat (to say the least) measures, and he even succeeds, we are led to believe, in making a good Catholic out of the noxious heel. Even the song-and-dance routines are second-rate and indelicate.

These are artistic defects; a deeper criticism is that the film is basically immoral. Its immorality consists in suggesting that if you throw an aura of religion around artistic tripe, anything will be excused. This is a lie—and if one thinks that immorality in films or any other

art form centers exclusively on matters of sex, we refer such a thinker to Fr. William Lynch's recently published *The Image Industries* (Sheed & Ward), wherein the author is deeply concerned with the basic immorality of the debasement of the imagination, which is perhaps the capital sin of Hollywood at its worst. "Debasement of the imagination" may sound like an esoteric abstraction, but it is not. It is a horrible reality that too often goes unrecognized on a million movie and TV screens. If you want to know what Father Lynch is talking about, see *Say One for Me*.

It's about time for Catholic critics in concerted voice to excoriate films like this. It's a shame to have to do it, for Bing Crosby has played priest roles in some well-loved (if tear-jerking) films before this. But *Say One for Me* is fathoms lower in taste, tone and honesty than *Going My Way* or *The Bells of St. Mary's*. It's time for Catholic critics and moviegoers in general to stand up and say that they don't like films that mask their shoddiness by putting an ingratiating actor in a Roman collar.

Were we emotional about all this, we could weep to see a superb film, made with integrity and profound reverence, *The Nun's Story*, getting a cool reception, while *Say One for Me* is being called "a nice little musical, and with a Catholic tone." No shoddy piece of work can be a Catholic work, for bad taste is a sin—artistic, if not moral—and Catholic thought ought to have nothing to do with it save to give it the excoriation it fully deserves.

# Meeting of the Board

## Why Catholics Don't Write

I TAKE "writing" to embrace the production of creative literature and significant participation in the continuous dialog of the learned world. By this criterion, United States Catholics are said to be a somewhat illiterate subgroup on the American cultural scene. Reductively, we may say that our Catholic intellectuals are a submerged minority: for literature and scholarly self-expression are the visible index of the human impulse to pursue and *share* the good, the beautiful and the true.

Our lack of Catholic intellectuals and writers has been discussed *ad nauseam*, but no analysis of the problem has won acceptance. Nor have we produced a formula for encouraging a deeper Cath-

building, that its beauty and utility can be enhanced, and that we can fashion it into a happier environment for the human spirit. Serious writers take it for granted that the quest of beauty, the mastery of truth and the attainment of the good life are not only valuable goals but social tasks that can be completed by human powers working cooperatively. Everyone will surely concede that an essential instrument for registering progress, planning action and enlisting help is the permanent dialog that is recorded in the printed word.

As for my second question, I fear it involves a problem that defies analysis at this stage of our history—here we have a problem in depth psychology

Why are there few top-flight writers among U. S. Catholics? The question has been asked many times. Three of America's editors discuss the question and come up with thought-provoking answers.

olic intellectual life and its concomitant literary expression. I propose therefore that partisans of the barren controversy approach the problem via a new route which can be pointed out by two questions. As for the answers, I have no more to offer than a maverick opinion or two, a couple of offbeat hypotheses that may be no better than wild guesses.

My questions are these: 1) Why do people who are dedicated intellectuals express themselves in writing? 2) What factors tend to inhibit American Catholics from giving themselves wholeheartedly to the intellectual life of their compatriots and to the dialog among the learned that is the proof of solidarity with the intellectual community?

I think that men are led to write by a near-compulsive tendency to communicate their experiences, discoveries and questing to other men who feel a personal responsibility for interpreting, appreciating and transforming reality, especially in its finite and temporal aspects. Such men believe it is a noble task to probe the secrets of nature and tame its refractoriness. They are convinced that the City of Man is worth

that reaches, so to speak, the subconscious mind of a vast segment of American society.

If I may hazard the guess of which I spoke above, I must cloak it under metaphor. I say then that the Catholic mind-at-large, dwelling in the American form of the City of Man, is like an alien transient who imperfectly speaks the native tongue, stands suspicious of the local customs and finds himself vaguely disapproving the accepted values. He sees that there is much of real worth in the civic bustle around him, and real-

Whether top-flight Catholic writers are born or made, there should be more of them. If they are simply "accidents of birth," why do we number so few American Catholics among the world's outstanding creative writers, journalists or scholarly critics? If they must be "made" (and I for one think writers generally come that way), then what's wrong with our assembly line these days?

izes that he himself has the resources to make a great contribution to civic improvement. But fear of betraying his own traditions, as well as unsureness of his role and status in an alien environment, makes him ill-adjusted, aloof and silent. To change the figure, I suspect that the "Catholic pattern" of thought and action has not yet achieved "self-definition" in the unique human society we call the United States. If this nebulous hypothesis merely seems to ring a change on the theory that American Catholics still lurk in the ghetto while the busy life of the city swirls about us, make the most of it!

Where a disease defies diagnosis, one does not hawk a cure. This does not mean that I am pessimistic about an articulate Catholic intellectualism in America. Just the opposite. I think we can make a rosy prognosis, not because we understand the disease but because we know the supernatural vitality of Catholicism. The truths of the Kingdom are leaven in the world; in God's good time there will be a ferment even in this youthful chaos of ideas, ideals and activities that we call our homeland. As the United States comes of age, I expect articulate intellectualism among our Catholic brethren to attain grade-A citizenship and make proportionate contribution to upbuilding what is best in the City of Man.

Meanwhile, there is no harm in treating obvious symptoms of our disorder. It is always possible that we may thereby accelerate a cure. Let us then continue to raise the standards of Catholic education. Let us encourage membership in learned societies, praise the intellectual apostolate, and so on, but always with the understanding that these are palliatives, not panaceas.

L. C. McHUGH

## How to Get Them to Write

The educator and the sociologist each has something to say in reply to these questions. The fault could lie in our technique for training up Catholic Sandburgs, Salingers or Frosts. On the other hand, and more probably, the skilled writers who actually go forth from our schools may fail to exploit their talent because of some deficiency in the present literary and intellectual climate of the American Catholic community.



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Surely we do not admit that American Catholic writers have nothing to say. Nor can we excuse ourselves on the grounds that we are a minority in the land. We outnumber British Catholics many times over, yet in two generations they have produced, among others, Belloc, Chesterton, Dawson, Waugh, Houselander, Knox, Martindale and Vann. Our English cousins, no less a minority, offer us a clear challenge here.

What is necessary for the making of a writer? These rules would seem to be basic: 1) to read all the time—and in the best authors, if possible—but by all means to read; 2) to write as much and as regularly as possible; 3) to be brave enough at the start to put ideas on paper even at the risk of being wrong. Of course, the teacher of writing can bring to the task no better endowment than a history of personal attempts at publication. Rejection slips are not teaching certificates, but they lend depth and sincerity to one's encouragement of a fledgling.

To educate good writers, however, is only half the job. A reading public will still get the quality of reading it deserves. The problem, then, is to create effective demand by Catholic readers for nothing but the best from their authors. This means that our applause and, more important, our rewards, should be reserved for works which measure up to professional standards of performance.

Unfortunately, we here run up against a new version of a heresy that has come down to us from the ages. It consists in an unbalanced tendency to highlight the spirit at the expense of the body. More than a touch of it seems to infect the popular Catholic attitude toward works of the pen. Thus, a book or article comes to be judged almost exclusively by the viewpoint or "spirit" it expresses. If the author happens to be on the side of the angels, no criticism can be heard about the style which fleshes out his thoughts or emotions for the reader.

It may be, too, that the dearth of blue-ribbon Catholic writers is in part the result of one brand of sales appeal made on behalf of Catholic publications. The rule seems to be that even the most hackneyed piece can be peddled, not as an artistic treat, but as a spiritual treatment. Worse yet, if sales still won't soar, the accent may be put on the as-

cetical value of buying "good" literature. One's confidence in the artistry of a work scarcely grows by hearing that its purchase is recommended as a penitential practice.

One final suggestion for the encouragement of more and better Catholic writers may be addressed to our American editors and publishers. Why not declare a moratorium on printing poor translations from European authors?

## A Tradition Can Be Developed

A RECENT Unesco bulletin contains a digest of responses to a questionnaire sent out by Radiodiffusion-Télévision Française to more than seventy writers in widely differing countries. The key question was: "Why do you write?" The most pertinent responses are contained in the section that states that "some of the writers openly express their concern with ethics." France's Hervé Bazin, for instance, professing what he calls "an aggressive charity," writes: "I want to restore in my contemporaries the taste for what they are, so that they may become what they could be, and I try to do this by making fun of what they wish to appear."

What does this mean in terms of creative Catholic writing in the United States? It means very much indeed, for I believe that in this field basic motivation is of the essence. I further believe that it is precisely here that Catholic education has a pressing duty to re-examine its goals and the means to their realization.

What is the reason for the dearth of our creative writing (for there is a dearth, save in the field of poetry)? The cardinal reason is that there is no deep-rooted American Catholic *tradition* of creative writing. The mainstream of U. S. Catholic culture has produced up to now a mentality more activist than contemplative—and creation is rooted in contemplation. Accordingly, as our Catholic life becomes more deeply spiritual (and there are abundant signs that it is so developing), the richer becomes the soil from which creative writing will inevitably spring.

But can anything be done to hasten the development? Here we are back at the idea of motivation. Who more than the aspiring young Catholic writer ought to take fire at the idea of "aggres-

How often the translator does injustice both to the original text and to the English language! The result is that his toil adds little to our faith or to our understanding. Indeed, its chief effect may rather have been to postpone the growth of native talent. For the time is surely at hand when we might reasonably expect to see more proof of original thought and fresh writing by American Catholics.

DONALD R. CAMPION

sive charity?" But it would seem that the idea of charity with which our college students are generally imbued is again the "activist" idea that shows itself in such external works as participation in the interracial movement, labor-management relations and the like. A charity that impels to such active participation is, needless to say, admirable and at all costs to be fostered. But is it not true that at the same time the impression is given that creative activity—writing, the drama, the fine arts in general—is somehow definitely less "worthwhile"? A tradition of creative Catholic work, as I see it, will not and cannot grow unless there is a radical shift in motivation.

Take but one example in an area in which college administrators might well re-examine their goals and means. It seems that more and more Catholic colleges, especially the men's colleges, have ceased to publish literary magazines. It would certainly seem a shortsighted policy to deprive the students who show creative promise of this obvious channel of developing, within the college, the tradition of high regard for creativity.

In other artistic fields than that of writing, students in many Catholic colleges are given ever increasing opportunities to develop their talents—and, even more important—their esteem for the artistic experience. Studios of painting and sculpture are many and vigorous, especially in colleges for women, but opportunities to write more than the inevitable term paper do not seem to be provided as generously or as understandingly.

Failure to provide channels of expression in college seems to me to be a fine way to continue training legions of mute, inglorious Miltons.

HAROLD C. GARDINER

# State Hospital Insurance in Canada

E. L. Chicanot

STATE hospital insurance as a national policy in Canada can be considered as launched. Nine Provinces (Quebec being the sole exception) have plans in operation or are committed to starting them this year. Described by Health Minister J. W. Monteith as "a project which will contribute more to the health and welfare of Canadians than any step taken since Confederation," the new legislation now covers some three-quarters of Canada's population; complete coverage is considered to be well on its way.

British Columbia, Alberta and Saskatchewan, which already had Provincial hospital plans in operation, came under the new scheme of financial aid from Ottawa when it became operative on July 1, 1958. Manitoba and Newfoundland were ready with their plans on the same date. Ontario's and Nova Scotia's plans went into effect on January 1, 1959. New Brunswick will launch its scheme on July 1 this year, and Prince Edward Island hopes to do the same thing by October.

The national hospitalization insurance plan, latest plank in a rising social welfare structure, supported by all political parties, has been brought into existence through the cooperation of the various Provinces with the Federal Government, which agreed to pay half of the aggregate cost of the nation's hospital bills.

Each of the participating Provinces has passed laws requiring hospitals to provide insured services on uniform terms and conditions. They must make these services available to all persons, without a minimum qualifying period of residence, and extend coverage to an insured resident if he becomes ill outside the Province. The arrangement insures citizens against the costs of standard ward care and diagnostic services, paying just about every hospital charge but the doctor's bill. Additional insurance, providing private or semiprivate accommodation, can be purchased from private and voluntary organizations such as the Blue Cross.

The Federal Government makes its contributions to the Provinces on a fifty-fifty over-all consideration. Contribution is based on a complicated formula that takes into account average national and Provincial hospital costs, the number of eligible persons in the Province and the cost of out-patient services.

The scope of the plan differs only slightly with the different Provinces. British Columbia, Alberta, Sas-

katchewan and Newfoundland simply adapted their existing hospital insurance schemes to qualify for Federal aid. Ontario lost its fight for Federal aid for the care of mental and tuberculosis patients. Most of the other Provinces will also continue to care for long-term patients as before. Newfoundland and Nova Scotia offer full out-patient services, Alberta none at all, and Ontario will continue to give out-patient care only to emergency cases.

## ONTARIO AND QUEBEC

While hospital insurance is now, or shortly will be, applicable to the greater part of the Canadian people, greatest interest has been directed upon Ontario, which has been the key Province in this new national undertaking. It is the most populous Province; it was the first to sign an agreement with the Federal Government and point the way to the rest of Canada; and it had never previously given consideration to a scheme of this nature.

Ontario requires employers of 15 or more workers to pay hospital insurance premiums for their employes, though they are permitted to raise the money through payroll deductions. The self-employed and workers for small firms are free to enter the plan by paying premiums, or they may stay out. Over 90 per cent of Ontario residents are now enrolled by Ontario Hospital Services Commission—"in excess of what anyone considered possible at the inception of the plan," according to Premier Leslie M. Frost. Since the Province pays the premiums for the destitute, for needy persons receiving old-age pensions, and for persons receiving blind, mothers' and disabled allowances, this means that virtually everyone is covered in Ontario.

Another service Ontario, as a leading Province and the pioneer in the undertaking, would seem to have performed has been to reassure the medical profession about the limits of the hospital insurance bill. Ontario has nearly forty per cent of Canada's active physicians, and a not insubstantial number of them voiced uneasiness over the projected plan, seeing in it the commencement of state medicine. Premier Frost would seem to have spoken for all Provincial Premiers and addressed the medical profession at large when he assured it that "if state medicine were to come at a later date, it would have to come from an entirely different approach—it is not within the ambit of the Act."

After Ontario, greatest interest naturally centers in

MR. CHICANOT, a Montreal journalist, has written for this Review on Canadian social and political problems over the past twenty-five years.

Quebec, the second most populous Province. Quebec, individual in so many matters, continues to be the enigma in the hospital insurance situation. Sooner or later, however, Quebec citizens will be able to prepay for hospital care under a Government scheme, though perhaps under a pattern of Quebec's own devising.

The newly appointed Minister of Health in Quebec is on a fact-finding trip, visiting other Provinces which have introduced hospital insurance, to gather information on the functioning of the national plan. Before leaving he said: "Certain Provinces don't seem to be fully satisfied with the conditions under which they joined [the hospitalization insurance plan] and Quebec does not want to find itself in a similar position."

Quebec's hesitation, of course, in part stems from the fear that Provincial rights might be endangered. Health affairs in Canada are a Provincial matter, and hospitalization, Mr. Duplessis points out, is thus a domain the Constitution reserves exclusively for the Provinces. Federal intervention in the field carries the risk that Government may come to control the medical profession. Mr. Duplessis also points out that his Province's hospital system is substantially different from those in other Provinces, since most institutions in Quebec are operated by religious orders.

Then the Provincial Premier feels that the hospital situation is not expansive enough in Quebec to justify the strain of an insurance plan—a condition he is remedying through an elaborate plan of hospital building. Noting that it would not be possible to have hospital insurance without the imposition of a new tax, he said: "Would it be reasonable to impose a tax without having enough hospitals for the good operation of a health insurance program? The Quebec Government has added in a sensible way to the number of hospitals in the Province and will continue to work in this way."

It seems certain that the people of Quebec want hospitalization insurance, either through cooperation in the Federal Government's plan, or under some other plan. Chambers of Commerce, labor and farm unions have presented briefs advocating this step, and the medical profession and hospital organizations urge it as the intelligent solution of the Provincial hospitals' financial plight. Above all the people of Quebec will come increasingly to realize that, as citizens of a "have" Province, they are, without the benefits of participation themselves, contributing in some measure to hospital insurance in the "have-not" Provinces. It does not seem that hospital insurance in Quebec can be unduly delayed.

Meanwhile what has been the experience so far of hospital insurance under the new aegis in Canada?

Canada was not entirely without experience in government-operated projects of this nature and knew what to look for and guard against—an increase in applications for admission and lengthier stays. It was also known that this situation tended to remedy itself once the first rush of those who needed hospital attention and had delayed for financial reasons subsided. The various Governments made the medical profession responsible for controlling abuses in admissions and discharges, and organized medical bodies have not ceased to impress upon their members their responsibility in this regard.

Some increase in the demand for bed accommodation has inevitably developed and periods of waiting have lengthened. However, nothing would suggest that there have been any real abuses of the plan, while Western Canada's experience in Government financing of hospital care during more than a decade makes one sanguine in this regard. Health Minister Monteith has said that Canadians covered by the new plan do not seem to be over-using the service. Fears that they would do so have not materialized.

No specific provision was made in the Federal bill for the payment of hospital insurance as to how the participating Provinces would finance their share of the costs of the plan. It is interesting to observe the different approaches of the Provinces and to see how the citizens of Canada are going about the business of paying for the broad national scheme, which permits of Provincial differences in this regard.

#### FINDING THE FUNDS

In British Columbia, where the hospitalization plan is ten years old, 92 per cent of all patients in the Province's acute-care hospitals are covered by the Hospital Insurance Service. For the first five years of operation of state hospital insurance, funds were raised through the annual collection of a premium. Faced with the necessity of upping premiums to meet rising hospital costs, the Government turned instead to the Provincial social services tax as its main source of revenue, raising this from 3 to 5 per cent.

The new Alberta Hospital Insurance Plan supplants the Provincial-Municipal Hospitalization Plan, which had been in effect since 1950. Cost of the new Alberta program is defrayed in the same manner, being borne by the patient, the municipality and the Provincial Government. The patient's payment (\$1.50 to \$1.80 per day) is based on the size of the hospital providing service.

Saskatchewan's Hospital Services Plan is in its 13th year of operation. It is financed in part from the proceeds of a personal tax, known as the Hospitalization Tax, which is levied annually on a family basis. The balance of its costs is met from general fund of the Province, which includes one-third of the revenue from the sales tax. When the National Hospital Insurance Plan began to function in July, 1958, the compulsory levy dropped from \$20 to \$17 annually per single person and from \$40 to \$35 per married couple. Whereas previously there had been an additional \$5 for dependent children, this was dropped.





Manitoba is financing its plan by a premium, which amounts to \$2.05 per month for single persons and \$4.10 for families. This is expected to produce \$11.5 million per annum (43 per cent of the anticipated cost of the scheme); \$3 million (10 per cent) will come from the Provincial treasury. The remaining 47 per cent is being paid by the Federal Government.

Ontario, too, depends substantially on a premium to pay for its hospital costs. This amounts to \$2.10 a month for single persons and \$4.20 for families. Cost of the program for the first year is estimated at \$210 million, of which the Federal Government's share is \$74 million. Premiums are expected to pay half the Provincial cost, the rest coming from the Provincial treasury.

In New Brunswick the Provincial share of costs of the hospital plan will be raised through premiums, based to a large extent on payroll deductions. An annual health grant is being divided among municipalities to pay the premiums of the poor and disabled.

Nova Scotia has earmarked all revenue from a sales tax for its hospital insurance plan. The tax is being collected by retail outlets on consumer goods; food, fuel, children's clothing, automobiles and car accessories are exempted.

Prince Edward Island, where the hospital plan will

cost the Province \$1.25 million the first year, is counting off a premium to provide most of the necessary revenue. Citizens of the little island will pay \$2 a month for single persons and \$4 a month for families benefiting from the comprehensive scheme.

In Newfoundland the Provincial cost of the cooperative hospitalization insurance scheme is covered entirely out of general funds.

For weal or woe—and it is confidently believed for the latter—Canada is committed to state hospitalization insurance as the latest plank in its growing edifice of social welfare. It has not been undertaken lightly. It was preceded by many years of Federal grants aimed at augmenting hospital accommodations and facilities. It was based on long and profound study of systems elsewhere and on the sufficiently extensive experience of hospital insurance as established by the Western Provinces. Now that it is nationally launched, it cannot easily be abandoned or revoked. Agreements can be canceled only on five years' notice to the Federal Government, but such notices can be given only after five years from the start of an agreement. Canada is, therefore, in for a minimum of a decade of operation and experimentation. State hospitalization insurance on a national scale should undergo a thorough testing in that period.

## Summer Apostolate *Mrs. Francis Marbach*

**D**o you feel the spasmodic urge for a Catholic life that, like Post Toasties, is just a little bit better? Or do you suppress it with the hope that if you sit very quietly, it will pass away? We've smothered it, sat on it, and still the accusation pops up: "You could do more. The check for Catholic Charities doesn't cover everything. All right—so you're not Albert Schweitzer, Dr. Dooley or Thomas Merton—you still have your own flinty niche to carve in this life."

As much as we love St. Francis, it is not easy for us in the married state to go running after him with a washing machine and five kids screaming for supper. For us, personally, it would be difficult to give up our secluded home in the country and follow Dorothy Day (though after reading her paper, I wonder how I could ever covet that milkglass hurricane lamp in last Sunday's paper and I feel guilty over having a second piece of pie). We have neither the training nor the dedication needed to be lay missionaries in Uganda or Mexico, though by God's grace, they might be acquired in the years to come.

*MRS. MARBACH, a housewife, found it easy to write this article—because the topic is one she feels strongly about.*

So we live in the world with little discomfort and practically no extraordinary heroism. Our apostolic work seems confined to the family, which is natural enough, and so our zeal in teaching the children their catechism and manners knows no bounds. We try to be kind and pleasant to our neighbors, but this is a social grace not practiced exclusively by Catholics.

My life is that of any mother who has five children under ten. I am told that this is the "little way." I need only follow it to reach heaven—no further effort required. I would like a better seat, though. I hang up white shirts and innumerable panties and socks whose mates have deserted them; I make wholewheat à la Pepperidge Farm bread and throw oats, raisins, wheat germ, honey and unbleached soy flour into the cookies and feel virtuous over having done my part for the apostolate of the kitchen.

I chastise two-year-old Peter for putting the toothbrushes down the potty—but somehow I cannot relate this to the liturgy. (All I know is that the wages of sin is a plumbing bill and unbrushed teeth till payday.) I pick up a pin for the love of God, and it's open and it sticks me, and that's the story of my life. I go to our garden, home of great and numerous rocks, and raise blisters between the rake and my thumb and think

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about "ora et labora." We immolate ourselves during the evening rosary, a time of great thirst and inability to kneel up straight, and chalk off Peter's pinching of bottoms to Distractions at Prayer.

This, then, is the little way, we figure, and if it was good enough for St. Thérèse, then it should be good enough for us. Why then no rapture? Why so pale and wan, fond apostle? There's no effort at all involved in offering up our days of built-in penance for a lady dying of cancer in Chicago or a leper in India. And maybe that's the trouble.

Our souls cry out for a heroic effort, even if festooned with dentist bills and mortgage payments and living within the conventions. We ache for a small simulation of saintliness, a chance to do something on our own for the glory of God, something not necessarily a penance provided by family life. Even our poverty is involuntary; after the bills are paid, it just turns out that way!

#### HOW TO BE ST. FRANCIS

We have found a small answer for ourselves. It is unoriginal, limited to geographical spheres of the United States, temporary, and I repeat, a very small answer, but at least a beginning.

Each summer for two two-week periods we have guests from the Fresh Air Fund for underprivileged children, sponsored by the New York *Herald Tribune*. We have been getting Negro or Puerto Rican children, since they are the least likely to be invited elsewhere. So what? you say. This is being done all the time. Not by us, it wasn't, and not by many, many families in our rural area who could squeeze in an extra child without feeling the pinch. It is sad to see how few homes are interested in what seems to us an opportunity to practice justice, not charity, and to hear their reasons why they cannot—or rather, their rationalizations why they will not. It all boils down to this: when you want to do something, you do it; when you don't, nothing on earth will make you.

There are summer trips and vacations to be taken "for the sake of the children." (We feel no empathy toward this argument—with five children, this seems a mild form of torture and holds no appeal.) "We just couldn't afford it." (This is a joke. Our summer guests usually arrive while my husband is combing the area for a summer job, but God has a wonderful sense of timing and somehow provides the milk, eggs, watermelon, hot dogs and beans baked in molasses for all stomachs concerned.) "My wife is nervous." (So who isn't? So she'll be a little more nervous for two weeks and give some kids from Harlem a chance to search for wild strawberries and look at the sky from a bed of white clover.)

Then there are the objections that are the saddest of all: "You've gotta be careful, you never know what kind of kids they're sending and what they're bringing with them." "Those Puerto Ricans will steal the plates off the table." "Why, those kids are better off than your own—one of them came here with \$3 spending money and brand new dresses and you'd think she was some

kind of princess she acted so high and mighty." "How can you do this to your kids, taking away from them to feed some 'niggers' who don't mean anything to you, it's just not *healthy*. After all, charity begins at home."

These are the emotional reactions you expect, but it is hard to get them from fellow members of the Mystical Body who give generously to the missions in Africa and donate many boxes of clothing for the poor Catholic Negroes in the South.

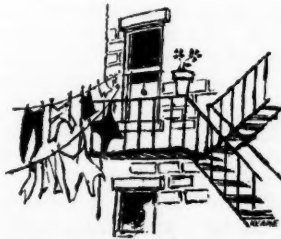
Our Protestant neighbors seem to take to this form of good works naturally, and ministers and laymen work together in this expression of natural goodness. Because of this slight tie, we've come to know and admire our Methodist and Baptist neighbors and their genial attitude of "it's all in a day's job." In this predominantly Protestant area, we hope that their knowing us through this work will remove misunderstanding.

The Fund sends children only to thirteen New England and Middle Atlantic States. However, there must be, in cities throughout the country, other groups with similar arrangements. The Fund provides the train fare for the children; you provide the two weeks of needed fresh air, food and love. Then it's up to you to take it from there. You can give them so much more than swimming in the pond and vegetables from the garden. You can play Mozart on the phonograph while they scribble with broken crayons. You can read *Wind in the Willows* and *Charlotte's Web* to them as they stitch doll clothes. You can even show them what else to do with a rosary besides winding it around the ear.

#### OBJECTIONS—AND THEIR ANSWERS

The seed for this idea was planted during a visit from a couple we know very well. They lived in a city apartment, were experiencing the trials of house-hunting and finding a respectable place in the right neighborhood. They had a close shave with one house which seemed perfect—but just in time they discovered that Negroes were living nearby. Then the whole racial situation was brought in, raked over indignant coals. We sat in cowardly and helpless silence; after all, they were close relatives; this was a happy, long-awaited visit; and if that was how they felt, no argument would make a dent. When I roused some feeble integrity to answer

them, I was told: "What do you know about it? You don't have to live with it, up here in the country. You haven't the faintest idea of the problems involved." I had to agree that this was true, that it is very easy to talk theoretically.



The following spring we followed the advice of the small insert of our local weekly to "put in your order now for this summer's Fresh Airs." The kids were excited and immediately started cleaning rooms and closets, setting aside special books and dolls. We were afraid that our ideals would roll away from us and we weren't quite as noble as we thought.

So they come, into our home and memories, filled with jokes and fears and tremendous appetites. They are whiny and fresh, joyous and petulant, silent and raucous. We love them and spank them, pour gallons of milk and fry dozens of eggs. We hold a brown hand in ours and it feels no different than any warm and anxious seven-year-old's.

But suppose you don't like them; suppose you are disappointed. They are not what you expected—their ways are definitely not your ways. You've taken the gamble and lost and are faced with the terrific problem of being nice, of *loving* someone you don't like, for two whole weeks. This is a most difficult ordeal, even for solid Catholics who find no difficulty in being gracious to an officious boss, or rapturous over the well-heeled madame president of the Pseudo-Intellectual Thursday Night Study Group to which you belong. I guess there just isn't any "what's in it for me" to tide you over, so

the only thing to do is be brave and this too shall pass.

Our two are coming back this July and bringing a brother; and there will be two more on the following shift. We are girding our loins and well-tempered nerves, adjusting smiles (for when they pull up the bean plants and leave the weeds) and setting in a store of Band-Aids and Bactine and doughnuts in the freezer.

We hope, we pray, that if you are given this push toward doing something extra, outside of being chairwoman of the Lawn Fete or usher at the 10 o'clock Mass, you will try our summer apostolate. "See how they love one another" can be, not just a pious phrase, but the nudge to give integration the personal touch. It seems such a small, uninvolved gesture to invite to your home a few children whose pigment is darker than yours.

Besides, you didn't really want to go to Yellowstone National Park this year, did you?

## BOOKS

### Religion in Market Place and School

#### SHAPING THE CHRISTIAN MESSAGE

Ed. by Gerard S. Sloyan. Macmillan. 327p. \$5.50

Subtitled "Essays in Religious Education," the 13 articles in Fr. Sloyan's collection offer a fascinating view of catechetics past and present. The difficulty with a book of this type is that it cries out to be what it is not and, in the nature of things, could not be. The reader lays it aside with a feeling of frustration. Yet strangely enough, this is the chief merit of the collection and offers the best reason for studying it further.

Frs. Jungman, Crichton and Colomb, treating religious education in the late Middle Ages, in England's penal days and in late 19th-century France, point up the need for similar sympathetic, yet critical reviews of catechetics in other times and places. Essays by Frs. Coudreau and Hofinger and one by Canon Drinkwater approach from different directions the problem of pedagogy and the training of catechists. The writers' enlightening observations underline the tragic lack of adequate materials for preparing teachers in this area. This condition affects the training not only of our lay catechists (whose numbers, thank God, daily increase), but of religious teachers as well. For the fact is now widely recognized that the religious habit is not necessarily the equivalent of the habit of theology.

Significantly enough, aside from Fr. Sloyan's synoptic survey of catechetics from apostolic times through the Middle Ages, the American contributions to this volume are limited to studies of religious education on the college level. This, of course, underlines the fact that the pioneers in the new educational methods, which make such sound use of biblical and liturgical resources, have been the Europeans who, because of the lack of an adequate parochial school system in their countries, have been forced to find ways of making the most of limited opportunities.

American interest in religious education at the college level receives specific treatment in three essays. Fr. Maguire, a former Newman Club chaplain, deals in a perceptive manner with the problem of teaching the 60 per cent or more of the Catholic student population who attend non-Catholic colleges. In the other essays Fr. Weigel discusses the "Meaning of Sacred Doctrine in the College," while Fr. Hardon makes a survey of developments in college religious instruction since the last war. The latter essays together summarize the results of the serious thinking and activity of individual and institutional members of the Society of Catholic College Teachers of Sacred Doctrine, since its foundation in 1953. To say that the problems of religious education in college have been solved would be to exag-

gerate. But there is no doubt that encouraging progress has been made.

To this reviewer, at least, the desideratum on the college level is that religious instruction be the equal of any discipline in the curriculum in terms of intellectual respectability. Inspiration should be the effect rather than the content of the courses. But it is not at all clear that the majority of college teachers are prepared to accept this view. At any rate, if the concern manifested on the college level continues—and there is every indication that it will—there is hope that it may serve to encourage interest on the lower levels of education as well.

In that event, it will be possible to look forward in the near future to another collection of essays on "shaping the Christian message," perhaps even more fascinating than this, and much less frustrating. The unwritten essays are the task of today's teachers.

JAMES E. REA

#### TEACHER EDUCATION AND RELIGION

By A. L. Sebaly, E. R. Collins, K. S. Cooper, E. E. Dawson, K. C. Hill, E. J. Kircher, H. K. Schilling. American Association of Colleges for Teacher Education. 292p. \$3.50

In 1953 a special committee of the AACTE was organized "to discover and develop ways and means to teach the reciprocal relations between religion and other elements in human culture." The present volume is the result of this study and experimentation, in which 15



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pilot institutions cooperated. Half of the book is devoted to a summary of methods and current problems; the other half is a collection of essays by educators who worked on the TER program.

Since the reviewer took an active part in this project on invitation from the AACTE, he feels justified in evaluating *Teacher Education and Religion* against a larger background.

The informational essays by Sebaly, Dawson and Collins may be a revelation to those not familiar with current interest in educational circles about the incorporation of religious values into the standard curriculum. While the orientation is primarily to problems of the teachers' colleges, the basic concern is to supply for a recognized deficiency in the public schools—the obscuration of religious elements that are part of the objective content of an academic discipline.

As outlined by Dr. Sebaly, national coordinator of TER, two factors are mainly responsible for undervaluing religion in preparing teachers. One is the American philosophy of separation of Church and State, and the other a popular notion that religious instruction of any kind is *ipso facto* denominational and therefore taboo in higher education. Faced with these alternatives, colleges "play the game safely" and develop only enough of the religious program to appease sectarian interests, but not enough to integrate religion with the teaching profession.

Everett Kircher, professor of education at Ohio State, writes the longest chapter in the book, and the one which is most challenging to educators in the Judeo-Christian tradition. He argues from two unsupported premises: that "the free society anticipated by our Constitution is religiously and philosophically neutral" (by which he means neutrality between theism and a culture without God); that among the instruments calculated to preserve this neutrality, few are better suited than the American public school.

However, in summing up his case, Kircher expresses a judgment that seldom appears in print with such perfect candor. It deserves to be memorized:

If teacher-education colleges in the past generation in this country had attended more to the religious enlightenment of their students and had restricted themselves less exclusively to the thought and language patterns of a non-theistic scientific naturalism, it is altogether possible that the churches would not have been driven to the only recourse that lay within their grasp.

Their demand for sectarian religious education in the schools, and when possible in teacher education, is a reasonable and democratic demand for just as long a time as the secularist insists on dominating the educational system and excluding, neglecting or depreciating the religious dimension in American culture (pp.95-96).

This important book should be read and critically appraised by all who are concerned with preserving moral and spiritual values in education. It will make teachers in Catholic schools less apologetic about integrating their curriculum with Christian principles. Those in public schools will be encouraged in their effort to stem the tide of rampant secularism.  
JOHN A. HARDON, S.J.

## Without Spot or Wrinkle

**THE BRIDE: ESSAYS IN THE CHURCH**  
By Daniel Berrigan, S.J. Macmillan. 142p.  
\$3.50

The purpose of this book derives from the author's conviction that men of faith have been willing for too long to let their lives speak for their beliefs, while theories adverse to their faith and reason have been allowed to go unchallenged and even to flourish.

In his introduction Fr. Berrigan treats, in summary but penetrating fashion, of some of the major errors in the interpretation of history. Against the popular, positivist interpretation the author holds that history is not merely a series of acts placed in time. Again and again he emphasizes a truth so often overlooked in modern historiography—that the mark of history is always the repeated free act in time. Fr. Berrigan insists that the Judeo-Christian view alone is capable of giving meaning to history. On this subject he quotes Père Henry:

Independently of Christian thought, even though it may at times be distorted or actually denied, there is no historical knowledge which can be raised to the level of a philosophy of history, or in which can be found the meaning of history (p. 5).

The earlier chapters follow a chronological order. Thereafter the author takes up major problems, such as that of suffering. The opening essay, "Israel," is but a preparation for the "Event," which is, of course, the Incarnation. This momentous happening, the author maintains, marks the transferral of the data of sacred history from the written page to the acts of a living Body. Hence-

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forth the historian's chief study must center around the free actions of the Mystical Body. His attention rests primarily on the teaching Church, then on the believing response of the faithful as an accurate reflection of God Incarnate.

Fr. Berrigan dissents from Fr. Daniélou's view that the only value of profane history is that it "gives to the Church the material she transfigures by grace." He rightly modifies this teaching by adding that the natural is patient of supernatural invasion and that an obedient "transfigurability" is of the essence of our human nature.

Whether you agree with its theses or not, you will be compelled to admit that this is an uncommonly well-done, thought-provoking study. Rarely will you find such an economy of words. For its purpose the style is mature, at times magnificent. Here is definitely a superior work.

HUGH J. NOLAN

### **MRS. CHRISTOPHER**

By Elizabeth Myers. Sheed & Ward. 238p. \$3

We hear and read a great deal about the "Catholic" novel. And the efforts to identify it often lead a critic down some daisy path of moralistic pietism instead of into the precisely defined body of scholastic esthetics which give him the criteria against which to measure art, truth and beauty.

The critic can apply those criteria to this extraordinarily rich and rewarding novel by the late Elizabeth Myers. She rates favorable comparison with Mauriac, Bernanos, Péguy—and the tone and style show the influence of these great writers. Like them, she sees man in the tragic consequence of his fall—subject to all his irascible appetites and concupiscence, but redeemed by grace, which he accepts or rejects, thereby determining his heaven or hell.

The form imposed on this basic material is a murder mystery: Mrs. Christopher murders a blackmailer in order to free three people from the relentless pressure of his demands. She gives herself up to her son, a Scotland Yard inspector. She is most concerned that she has usurped God's function as judge. Her son, cynically believing her gesture has been futile, offers a reward for information on the murderer, while preparing a defense against her ultimate prosecution. The author's primary interest is in characters and their behavior rather than in some mechanical gimmick, although she offers a wonderfully ironic commentary on the modern

world with her delightful denouement.

It is difficult to communicate the wisdom and love that permeate the pages of this book. The wonder of *Mrs. Christopher* is something to be experienced first hand. A penetrating appreciation by Gerald Vann, O.P., serves as a foreword to the novel and helps to make it the buy of the year.

JOHN M. COPPINGER

**THE SLEEPWALKERS: A History of Man's Changing Vision of the Universe**  
By Arthur Koestler. Macmillan. 624p. \$6.95

Toynbee's *Study of History* ignores Copernicus, Galileo and Newton. Arthur Koestler endeavors to fill the gap in this fascinatingly written and superbly styled account of the evolution of scientific cosmology from antiquity through Newton's discovery of the law of universal gravitation.

The reader passes in review Copernicus, the "Timid Canon"; Tycho Brahe, the flamboyant aristocrat and keenly accurate observer of the skies; Kepler, the starry-eyed mystic who established, amid countless gropings, the laws of planetary motion; Galileo, the arrogant apostle of the new astronomy, who electrified the world with his telescopic discoveries and, when over seventy, founded the science of dynamics; Newton, the skilled mathematician, who evolved a simple and coherent system by invoking as a mathematical tool that mysterious "action at a distance," (gravity), while rejecting it on philosophical grounds as an obvious metaphysical and physical absurdity. All five were guided in their search by an uncanny "sleepwalking instinct" that led them to the elaboration of the new cosmology.

The chapters on Johannes Kepler were most interesting to this reader for their accounts of his vicissitudes as a Lutheran mathematician in Catholic provinces, the protection he sought and received from Jesuits, his two marriages and the "mathematical" selection of his second bride. Kepler's perennial financial worries in supporting and publishing his research (he was not a rich man) will awaken a sympathetic response among most modern researchers.

Galileo's two trials are treated with dignity. The author states: "It is my conviction that the conflict between the Church and Galileo . . . was not inevitable . . . but rather a clash of individual temperaments aggravated by unlucky coincidences."

From the Galileo trials, Koestler dates with sorrow the fateful estrangement between religion and science. This

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brought about the progressive banish-  
ment of religion from the intellectual  
arena and from the councils that rule  
men's affairs.

Science, after an initial orgy of free-  
dom, also suffered from the divorce. In  
Koestler's words, "it carried [man] to  
the brink of physical self-destruction.  
..." Recalling the almost immater-  
ial nature of the atom in modern  
atomic theory, he adds: "Reality gradu-  
ally dissolved between the physicist's  
hands; matter itself evaporated from the  
materialist's universe."

In conclusion, Arthur Koestler has  
this to say: "Our hypnotic enslavement  
to the numerical aspects of reality has  
dulled our perception of non-quantita-  
tive moral values; the resultant end-

### Our Reviewers

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Pa.

DR. ANDRE J. DE BETHUNE is a  
professor in the Department of  
Chemistry at Boston College.

justifies-the-means ethics may be a ma-  
jor factor in our undoing." He expresses  
the hope that his book's tale of man's  
circuitous scientific journeys, which  
reads in many places like a detective  
story, may have a "sobering effect on  
the worshipers of the new Baal, lord-  
ing it over the moral vacuum with his  
electronic brain."

ANDRE J. DE BETHUNE

### THE FUNCTIONAL ECONOMY

By Bernard William Dempsey, S.J.  
Prentice-Hall. 515p. \$6

One commodity which has been in  
ample supply for many years is books  
on Catholic social teaching. Unfortu-  
nately, many of them have been notable  
for their imitateness: later works add  
little or nothing to older ones. It is,  
therefore, a distinct pleasure to encoun-  
ter a book on Catholic social teaching  
that does not prompt one to ask,  
"Haven't I read this one before?"

Perhaps this book is superior to  
others on the same subject because its  
author is a learned economist as well  
as a very able moral theologian. Ac-

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cordingly, if his volume does not differ in substance from the many others which have preceded it, it does present familiar truths in a fresher and more modern way. It shows greater understanding of current business problems, trends and attitudes, and it handles the morality of economic life in a way that businessmen can comprehend.

In an introduction to the main body of the work the author defines basic economic terminology and explains a few of the fundamentals of economic analysis. The remainder of the volume is a discussion of such topics as social justice, the common good, the principle of subsidiarity, the just wage, the just price, individualism, capitalism, private property, functional organization, and so on.

There is an encouraging sureness about the author's handling of his subject. Much of the phrasing is bright and striking. His treatment of the medieval guilds is neatly balanced, of capitalism quite above the ordinary, and of American labor legislation very provocative. Every reader will like the concise and lucid summaries that enrich the volume throughout.

The book has several defects, however. For one thing, certain ideas are defined and explained too often, with

the result that the repetition is boring. A second defect is that there are too many lengthy quotations. Then again, at times it is too evident that the book incorporates previously published magazine articles.

This very sound book could serve nicely as a textbook for a course in Catholic economic teaching or as supplementary reading for a course in ethics. It deserves an enthusiastic reception.

CORNELIUS A. ELLER

## MUSIC

Few great composers have had the gift of expressing themselves as articulately in their literary works as they have in their music. Igor Stravinsky is one of the exceptions.

His latest book, *Conversations* (Doubleday, \$4), is a grab bag of opinions and reminiscences on everything from Tsar Alexander III to contemporary music. Though autobiographical in scope, these views were solicited by Robert Craft, a talented young man who has lately been closely associated with Stravinsky and has emerged as

America's most enthusiastic defender of *avant-garde* music.

Stravinsky has had dealings with a host of this century's important personages, and his eye is sharp and his memory keen. With a sentence or two he often gives us a living character. For example: "Social relations with a man of Rachmaninov's temperament require more perseverance than I can afford." But later: "At 25 [Rachmaninov] turned to 'oils' and became a very old composer indeed. Do not expect me to spit on him for that, however. He was an awesome man, and besides there are too many others to be spat upon before him." On Vivaldi: "... greatly overrated—a dull fellow who could compose the same form so many times over." And a striking observation about orchestration: "It is not, generally, a good sign when the first thing we remark about a work is its instrumentation; the composers we remark it of—Berlioz, Rimsky-Korsakov, Ravel—are not the best composers." Finally, a parting word for music critics: "Critics misinform the public and delay comprehension. Because of critics many valuable things come too late."

• • •

For the summer listener, RCA Victor offers a fast-moving abridgment of Offenbach's *Tales of Hoffman*, sung in English with Jon Crain in the role of the tortured title character. A group of singers from the Metropolitan roster adds luster to this release: Rosalind Elias, Lucine Amara, Charles Anthony and Martial Singher. The orchestra and chorus are under the spirited direction of Jean Morel. First-rate sound for a first-rate production.

The second album of Handel's organ concertos, played by E. Power Biggs on an authentic Handel instrument, includes concertos Nos. 7 to 12. As in the former set, this recording presents the most beguiling 18th-century organ sound via the finest 20th-century stereo. Musically some of the concertos are a bit thin, though there are counterbalancing moments of memorable inspiration, especially in Concertos 8, 9 and 12. Orchestral support is by the London Philharmonic under Sir Adrian Boult (Columbia).

To bring alive the huge orchestral sound which is latent in the scores of Richard Strauss's tone poems demands a wizardry like that of conductor Leopold Stokowski. This is music that must be played all out or not at all. *Till Eulenspiegel* and *Don Juan* remain two of Strauss's most durable works, and they are presented in optimum form by Stokowski and the New York Stadium

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Even in this century, Don Carlo Gesualdo (†1613) continues to be an *avant-garde* composer, since his unconventional use of chromaticism is only now being properly appreciated. A vocal quintet performing under the direction of Robert Craft has done much to make the madrigals of Gesualdo better known. Their latest recording offers both secular and sacred works, and a string quartet presents a group of short instrumental pieces. On the whole, the vocal secular works come off most convincingly; the quintet sounds rather too diffident in the motets. The biographical notes and musical analyses, written by Mr. Craft, are of an unusually high caliber (Columbia stereo).

FRANCIS J. GUENTNER

## THE WORD

*We pray Thee, O Lord, in Thy mercy to grant us the spirit of always thinking and doing what is right, so that we who cannot exist without Thee may be able to live according to Thy will (Prayer of the Mass for the Eighth Sunday after Pentecost).*

Once again Holy Mother Church returns, in her Sunday Mass-prayer, to the fundamental moral problem of life, a difficult matter which she sees so clearly in its dual aspect, the steady challenge of *always thinking and doing what is right*. The order is undeniably a large one, and it puts no little strain on human weakness. Manifestly, the task demands a strong, constant interior attitude or *spirit*. One feels inclined to think that the word, as it occurs in the prayer, might be capitalized.

However, there is a highly practical question that must be asked in connection with the necessity of *always thinking and doing what is right*. How are we to know with certainty, as we pass from moment to trying moment, from one ambiguous situation to another, *what is right?*

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### KEY TO ABBREVIATIONS:

LA	Arts and Sciences	M	Medicine
AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
DH	Dental Hygiene	PT	Physical Therapy
Ed	Education	S	Social Work
E	Engineering	Sc	Science
FS	Foreign Service	SF	Sister Formation
G	Graduate School	Sy	Seismology
IR	Industrial	Sp	Speech
J	Journalism	AFROTC	Air Force
L	Law	AROTC	Army
MT	Medical Technology	NROTC	Navy

infallibly instruct every private intelligence and conscience in *what is right*. The thing is not antecedently impossible, although it does antecedently suggest not a few difficulties of the most serious sort.

For example, unless the individual inspiration by the Holy Spirit be, as we have said, unfailing and infallible, it is hard to see how the initial problem is solved at all. Certainly, in practice, there arises much more moral and doctrinal obscurity when there are many Popes than when there is only one. No doubt it is for this compelling reason that it becomes necessary for a number of Christians to hold an annual convention in order to find out whether the virginal birth of our Lord is still true, and whether artificial contraception, roundly condemned in an earlier convention, might not, after all, be *right*. Really *right*, mind; not just permissible, but advisable and maybe obligatory. It's all very embarrassing for the Holy Spirit, who seems to breathe not where He will, but where a majority wills in a particular year.

The alternative possibility universally entertained as revealed for 16 Christian centuries—is that there exists an actual, visible, accessible and divinely founded agency which can and does infallibly inform the individual mind and conscience on the admittedly tricky question of *what is right*. That agency is the Church. And not simply a church; but the one, holy, apostolic, Catholic Church. There is one who justly ought to know and truly does know what Christ teaches and commands, and that one is His beloved Bride.

The notion seems both antecedently and historically reasonable, but it is indignantly repudiated by many. Both the repudiation and the indignation seem strange and sad. One would surmise, in all fairness, that any study or observation of the individualistic system for ascertaining *what is right* would turn the stomach as well as offend the intelligence of the honest contemporary Protestant. He has his Bible and his minister and, presumably, his Holy Spirit. But then he has to have his embattled and contradictory convention, in order to discover whether or not the Holy Spirit has changed His mind since last year, in order to find out, in good time for tomorrow morning's early edition, exactly *what is right*.

Dear God our Lord, *we who cannot exist without Thee* do joyfully acknowledge that without Thy Holy Church, our good Mother, we simply would not be able to live according to Thy will.

VINCENT P. MCCORRY, S.J.